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THE UNDERGRADUATE.

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COMMENCEMENT.

The exercises of the Ninety-ninth Commencement began Sunday, June 25, with the Baccalaureate Sermon by President Brainerd at the Congregational Church. The day was pleasant and the church well filled. We give the sermon in full.

THE BACCALAUREATE.

LEVITICUS 5:17—If a soul sin and commit any of those things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

At first thought there seems to be something unjust in the principle here announced that the man who transgresses God's commandments, even through ignorance, is nevertheless guilty, and will be held responsible. We have a common saying, that a man is not to be blamed, if he does not know any better. But it seems to a large extent God holds us accountable for not knowing better. Ignorance of duty is usually more or less culpable. This is the attitude taken by our ordinary courts of justice. A criminal who is brought up for fraud or theft, or for any violation of law, is not allowed to plead ignorance and so obtain a discharge. Very likely he may have been unaware of the law; perhaps he never read a word of the statutes of the state; but that makes no difference. He ought to have informed himself. The laws have been published, he has had opportunity to learn their requirements; and so the judge holds him responsible even for offenses done in ignorance. It is the same before the divine tribunal. God's law is not hidden away in a corner. In his Word it is set before us very plainly, so that the wayfaring man, though a fool, need not err therein. If we fail to read it and so do not understand our duties, it is our fault and our ignorance is no defense. Moreover his law is written in our consciences; within as well as without he proclaims to us our duty. If we shut our ears, if we smother the voice of conscience, pervert it with sophistry or passion, we are none the less to blame. Ignorance is no sufficient excuse, if it arise from perversity or negligence or bigotry. And all ignorance of our fundamental duties is of this nature. The servant that did not his Lord's will, whether he knew it or knew it not, shall be beaten with stripes; the willful transgressor with many, the ignorant with few; but no transgressor shall wholly escape.

The text thus directs our attention to the importance of correct religious beliefs. A knowledge of practical truth is a duty, one of the most imperative duties laid upon us. We may become wise in matters pertaining to righteousness. If we pass along in ignorance, if we indulge in errors, we shall make mistakes, culpable mistakes, harmful mistakes, for which we shall be held guilty and shall bear our iniquity.

1. There are two distinct aspects in which correct religious beliefs are important. The first is that set before us in the text; we are to do our best to form correct beliefs if we are to escape from guilt. It is often said that the motive is everything, in determining the morality of an act. No matter if a person does do wrong, if his intentions were good, he is not to be held guilty. But this is not necessarily so. Good motives are not enough, unless a man acts according to the best light of truth which he can obtain. If he acted without due consideration, his good intentions do not save him from blame.

Of course, I do not deny that ignorance or error may mitigate the heinousness of the offense. If a physician unwittingly administers poison instead of medicine, he is not guilty of murder, he has not taken life with malice aforethought, but he may be guilty of gross negligence. If he has entered his profession without proper study and preparation and life is lost through his unskillfulness, he is not so guilty as the assassin; but he is guilty for his ignor-

ance. The degree of palliation on account of ignorance may be greater or less according to circumstances; but it hardly ever amounts to full justification. The ignorant servant is beaten with few stripes, but still he is beaten. In the Mosaic law there was no provision made for willful, presumptuous sin. Such offenders were to be cut off without mercy. Nevertheless sins committed through error or inadvertence were not excusable, but required the sin offering or the trespass-offering for their expiation.

The story of Uzzah is a very impressive instance of culpable ignorance. Many fail to see what there was in his act so sinful as to justify God in smiting him to death. The oxen, drawing the cart on which the ark was sent, probably started out of the way to get at the grain on the threshing-floor. The cart was jolted over certain obstacles and the ark seemed to be in danger of falling off. Uzzah, with the best of intentions, put forth his hand to steady it. His sin was in not knowing better than to touch this the most sacred object of their religion. He was a priest, he should have studied the law of Moses and had that awful reverence for the ark which would have kept him from so rash a profanation. The record says: "The Lord smote him for his error"—his lack of faith and veneration.

We all of us need to realize the tremendous importance of knowing the truth if it is in our power. One of our first duties in life is to find out our duties.

In other words there are always two elements which go to make up a virtuous act; the inward purpose and the outward character of the act. I must not only mean well, but also be sure that the act is in itself a good act. If on the one hand, I lack the good intention, it is naught; "though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." If on the other hand, I mean well, but blunder through stupidity or carelessness or ignorance or passion it likewise "profiteth me nothing." We are tempted to lose sight of this more intellectual element in a virtuous act. It agrees with our love of indolence to think that all we need is to keep our intentions pure; that we need not be too solicitous about the intrinsic nature of the act. But as reasonable beings God expects this of us as much as the other. He has given us intelligence to enable us to act wisely, as well as conscience to enable us to act justly. We must know the truth, if we are to attain unto righteousness. We must have correct beliefs if we are to act correctly. And unless we do our best to attain this wisdom and to form correct beliefs, God will hold us responsible, to greater or less degree, for our blunders.

2. But there is another aspect in which we may see the importance of correct beliefs. I have shown that we must have them to be secure from guilt; we must also have them to be secure from harmful consequences. We must know the truth not only to escape before the bar of God and of conscience, but also to escape from the natural retributions which overtake ignorance and error.

It is very frequently said: "It doesn't much matter what one believes, if he is only sincere in it." It is one of those equivocal statements, which are especially dangerous because they contain some truth. It is like a thimbleful of strychnine hidden in a piece of wholesome meat. It looks good, it tastes good, and it is only after it is swallowed that the poison does its mischief. This is the way Satan generally takes to get men to accept of error. A downright falsehood they would reject at once; so he baits them with a large amount of truth. He quotes scripture as he did in tempting Christ; he pleads the cause of virtue and reason, as he did with Eve, saying: "Your eyes shall be opened and ye shall be as gods."

It doesn't require much intelligence to discern the falsehood in this plausible statement. The Jews are sincere in their belief that Christ was an impostor, and does it not matter much that they reject him? Paul verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth. But did it matter little that Stephen was martyred, and innocent men and women dragged to prison? Certain men in Utah sincerely believe it right to have several wives; does this sincerity do away with the jealousies and miseries of polygamy? Some men sincerely believe that there is no future life and that it is the part of wisdom to get what pleasure they can out of this; does their sincerity save them from the degrading consequences of sensuality and selfishness?

But while the proposition that it makes no matter what one believes, if he is only sincere is manifestly false, it may be, as I have said, so interpreted as to convey a truth. Before proceeding to discuss the beneficial consequences of correct religious beliefs, let me make all possible concessions on the opposite side. In this way we shall see more clearly and candidly the exact relation of right beliefs to right conduct.

1. We may concede in the first place that there may be true piety with the simplest faith or in connection with great errors. A great deal has been said about saving truth and damning error. But there are very few errors that necessarily damn, and on the other hand there are very few truths which, if acted upon in the spirit of sincere loyalty to God, will not constitute the germ of spiritual salvation. It is the glory of the gospel that it can find a lodgment in the heart that is sunken in ignorance and bound down in the grossest errors. It may enter there like the little lump of leaven, gradually to permeate and enliven the dead mass. I am not sure but that among the devotees of the grossest forms of religion there may be some souls who have turned their eyes heavenward, though wallowing in superstition. It is the willing mind, the devout heart that God requires. He who does the best he knows how, and acts up to

the little light he may get, will find acceptance with God.

But it doesn't follow that it is no matter what he believes. He *may* be finally saved, but it is in spite of his errors. A root may sprout and grow in a cold dark cellar; but, if it does, it will produce but a pale, distorted plant. An ignorant soul may be ultimately saved, God may transplant it to the favoring soil of heaven, where its baffled life may yet attain to some symmetry and health. But surely it would be far better in this world, if it grew in the free air and in the pure sunshine of God's truth. It does matter immensely whether one believes truth or error Sincerity does not save even the pious soul from the blighting and dwarfing effects of ignorance.

2. On the other hand, and this is my second concession, we must admit that the fullest light of truth does not insure salvation. A man may have great theological acuteness without a spark of piety. He may be orthodox to the backbone, and yet be wholly in the service of Satan. It is not our beliefs, however correct, that are of necessity going to save us. Divine truth, like all truth, is a matter of intellectual apprehension; and no man is saved simply by an act of intellect. We cannot take the first step in piety until the will submits to the truth, until we begin to act in accordance with the demands of conscience. The seat of religion is in the heart, not in the head. We are saved by faith, not by belief—such a faith as bends the will to obey the truth, and produces the works of righteousness. The man who is thoroughly versed in the Bible, who understands all the intricate questions of theology, and all the important principles of morals has only been doing a work of preparation; and if he makes no use of this knowledge, the preparation is all for naught.

3. And once more it may be conceded, thirdly, that some beliefs are of vastly more practical importance than others. There are some purely speculative questions about which it is, strictly speaking, little matter what one believes. A great deal of learned discussion has been spent in finding out what was "the thorn in the flesh" which so troubled Paul. Perhaps every scholar who has expressed an opinion in the matter is in error. But surely it is quite a harmless error. And of those truths which are of a practical nature, some are more so than others. It is of vastly more consequence to believe that Christ is the Saviour of men, than to have a right theory concerning the metaphysical grounds of the atonement. It much more concerns us to know that we must work out our own salvation with fear and trembling, than to know whether it is possible for a truly regenerate man to fall from grace, or not. Men have not always been wise in distinguishing between questions that are important and those that are trivial. The great schism between the churches of Eastern and Western Europe was over the question whether the Holy Spirit proceeded from the Father and the Son or from the Father alone. This is a question which not one Christian in a hundred at the present day has ever thought of, or would think it worth while seriously to investigate. We must distinguish between purely speculative beliefs and those that are of vital, practical importance. It may not matter much about the former, but the latter may involve the issue of life or death.

The evils which naturally result from erroneous beliefs are not in the least mitigated by the believer's sincerity. God in judging us may lighten our condemnation, in view of our ignorance and good intentions. He may even exculpate us altogether, if the mistake was unavoidable. But natural law is inexorable. If we act upon mistaken beliefs, the penalty follows inevitably, no matter how honest our convictions. If I pick up a piece of hot iron it will burn, even though I had the best reasons in the world for thinking it cold. If I believe in the doctrines of sensuality, the wretched, debasing consequences of such a life will not disappear before the hearty sincerity of my convictions. If I firmly disbelieve in future punishment, the honesty of my belief is not going to abolish hell from the universe, nor of itself keep me out of its torments.

It would be hard to overestimate the importance in life of an earnest devotion to truth. Truth is always the best thing to speak, the best thing to believe, the best thing to act upon. All the glowing words of praise, which poets and philosophers have spoken in her behalf, fall short of her deserts. Her seat is indeed in the bosom of God, and she goes forth among men only to exalt and to bless. The purer our love for truth, the more we attain of it, the nobler and happier shall we live. On the other hand, all error is harmful; it is born of the father of lies, and in producing mischief and failure and discord it is true to its parentage.

Men seem to recognize this fully in secular affairs. Every business man knows that to judge rightly is the way to success; that to judge wrongly is the way to more or less of harm. In all departments of social activity, correct beliefs are a man's best helpers, wrong beliefs his worst enemies. Why should it not be so in religion? Why in this greatest of mortal concerns should not the truth be always the most beneficial, and all error injurious?

This is so manifest, that I cannot but wonder how so great an amount of indifference has crept into the minds of many concerning the great questions of religion. It may be owing in part to the undue attention formerly given to purely speculative questions, incapable of satisfactory answer, and of little practical bearing. There has been much strife about words to no profit; and in trying to avoid "foolish and unlearned questions," many have neglected questions that are not foolish, but all-important. But besides this, a spirit of Jesuitism has had its influence. Men have been too ready to accept and promulgate a doctrine simply because it has "a good moral effect," as though error might somehow be

forced into the service of God. Others are ready to accept of a belief because it is "such a comforting doctrine;" as though a rational being could find comfort in taking refuge in lies!

But whether it be pious credulity, or well-meant sophistry, or lazy unconcern, it is alike disloyalty to truth and dishonor to God. Harm is sure to follow, which in religion as elsewhere is the natural retribution of error. The days of the inquisition are past. We have now no tribunals for scenting out heresy and exterminating it by the tortures of the stake. The world has learned the absurd inadequacy of such effort on the part of fallible man. But God, the infallible judge, still holds an inquisition. He requires every man to do his best in ascertaining the truth, and has fixed in the nature of things a due punishment for all real heresy. It behooves us to be "sound in the faith"—not perhaps as others count soundness, but as it appears to us in the best light afforded by reason and revelation. Read correctly, interpret correctly, think correctly, teach correctly, act correctly, is the mandate that comes to us from the Bible and from nature, from God and from conscience, and if we disobey it we do it at our peril.

There are two opposite tendencies, either of which may prevent our forming correct beliefs, and which should be especially guarded against. Let me briefly allude to them in closing.

One is a too great readiness to accept what is new. There are some temperaments that are always ready for a change. Any new enterprise at once elicits their interest. Any proposed reform is sure of their advocacy. Any new doctrine gains their credence. We may be confident that most of the old beliefs, which have stood the test of time, will ever survive. New opinions are constantly arising, like comets in the sky, attracting more observers than the stars; but like the comets, quickly passing away. Of the thousand new views put forth at the present day, but few will survive the generation which gave them birth. Hundreds of glittering icebergs every summer appear in the ocean, soon to dissolve away; it is only now and then that a new island arises, firmly founded upon the eternal rocks, destined to be the permanent abode of living creatures. A sincere love of truth will make us exceedingly cautious about accepting new beliefs. Novelty naturally attracts attention, but it is far from being the criterion of truth.

But we may err in the opposite direction. We may be too tenacious of the old, too distrustful of the new. Men have by no means attained to the perfection of wisdom, even in questions pertaining to religion. Every century, as it passes by, brings some permanent salutary change in our theological beliefs. So it has been in the past, so it will be in the years to come. New light has broken forth from the word of God, as the old pastor of the Pilgrim fathers predicted; and new light is still to come. Loyalty to truth demands that we be ever open to conviction, ever watchful, like the wise servant of the parable, prepared to welcome the truth when it appears with undoubted credentials. It is ever our duty to think, to investigate, to grow in wisdom and knowledge. And in such efforts we shall not fail of the inestimable good which comes of correct belief, if we proceed in perfect candor of mind, and in prayerful reliance upon that Spirit, who is promised to guide us into all truth.

Young ladies and young gentlemen of the Senior Class:—During the past college year it has been my privilege in the daily work of the recitation room to study with you the laws that govern our mental life, and the ideals that should shape our conduct. Some of us have walked a little way in the footsteps of the great thinkers of the past in their attempts to explore the mysteries that on every hand surround our human life. You have doubtless been impressed by the fact that what we know is but a fragment of the great universe of truth that lies about us. The lamp of knowledge—or, if you please, the search-light of science—illuminates, after all, only a small region in the vast world of realities. But let us remember that this limited region is the sphere in which we move and live. God has given us faculties that are sufficient for the practical needs of life. His word is a lamp unto our feet, and a light unto our path. It was never intended to reveal objects that lie far off in the distance; but it shines brightly and clearly on the duties that lie immediately before us.

You have come to that point in your life where you may be said to have reached your intellectual majority. Hitherto you have been pupils; henceforth you will be rather teachers. Till now you have been largely under the control of parents and instructors; hereafter you will be guided more and more by the dictates of your own wisdom and conscience. We can wish for you nothing better in this parting hour, than that, under the grace of God, you may be wise in your day and generation; that with all candor of mind you may seek to know the truth; that laying aside all selfish prejudice you may see clearly through the coming years the pathway of honor and duty. So may your lives be a source of good to others, and yourselves attain to the highest ideals of manhood and womanhood.

ANNIVERSARY OF THE COLLEGE CHRISTIAN ASSOCIATIONS.

At eight o'clock a large number gathered at the church to hear the anniversary sermon before the College Christian Associations. As in the morning, the music was an interesting feature, the choir being assisted by a college quartette. Guy B. Horton, 1900, President of the College Y. M. C. A., presided, and, after prayer by President Brainerd, introduced Rev. Martin Everts Cady, D. D., of the class of '69, who delivered the address of the evening. Dr. Cady took

as his theme, "Friendship as a help to noble living," and from it drew the following thoughts:

Two principles of action are struggling each for supremacy in the lives of most young men and women, indicated by the expressions "For myself," or "For others." The gospel of human service is being much preached now as a remedy for all ills, but it is not a complete gospel.

The text (John xv.:13–15) is selected because the relation of friendship here suggested makes possible the largest life and usefulness. There is nothing better between human souls in all the universe. It is a give-and-take relationship. The friends of Christ were those who kept nothing from him and to whom he gave everything he had to give. To become the friend of Christ is in a very real and practical sense to be born again. It completes a man—brings him up to God's measure of him. We perceive the truth of the maxim set down by Cicero, that "without virtue, friendship cannot exist at all." The moment you cease to love, strive after, and practice virtue, you have rendered high friendship between yourself and another soul quite impossible. Whatever the friendship of Christ may produce in the life, every human friendship may produce in a smaller degree. From the very beginning God designed that the life of two flowing into one channel should be a swifter, stronger life than both separate. History is full of examples of the influence of powerful friendships on the fertility, productiveness and accomplishments of men of genius and action. Because friendship is of this high and noble quality, it is something superior to many of the loves of the world. Conjugal love, filial love, maternal love, often fall below the rigid demands of high friendship. The episode of David and Jonathan shows that the very highest ideal of friendship may be reached outside the home. Never will man lose faith in God or cease to be reverent, or religion love its power as long as the Davids and Jonathans walk hand-clasped among us. Two brutal, sordid men may be transformed if their souls can be brought to melt into mutual friendship.

Friendship can only be maintained at its fullest with a very few at once, but a true friendship with one person will make one a better man towards all others. Such a one would have a nature to which God could speak; it concerns itself with the very fibre of the soul itself, which is more important than all culture may put on. Whatever regenerates and ennobles the nature itself, gets into the heart by the avenue of feeling. Friendship unlocks the soul and sets its riches free.

But there is a friendship of greater value than any human friendship. Christ may come out of the unseen to be the friend of all. To make him a friend is to surround one with an atmosphere congenial to all other friendships. To have true friendship with Christ is to have no secrets, no withholdings from him. The capacity, the hunger of the heart for human friendship lead it towards that friendship that is unchanging and abiding. Jesus is a friend to be adhered to, to be counseled with, to be thought about, to be loved and to be honored in every relation of life. A deeper friendship for Christ nourished in our universities and colleges would go far to give a new spiritual life to the land.

CLASS DAY.

On Monday the alumni and friends of the class of '99 gathered on the campus to witness the class-day exercises. The day was magnificent, and the black gowns of the seniors against the green background of the campus made an artistic picture. Chairs were provided for most of the spectators, who began to gather about ten o'clock, though many sat in carriages at a greater distance. At about 10:30 the '99 yell was heard, and then the seniors filed down from the chapel into the little space which had been reserved for them. The exercises began with the address by the president, Harry F. Lake, who spoke eloquently of the position of the class as they left the world where the question had been "What do you know?" for the world where the question is "What can you do?" He then introduced the historian, Frank W. Cady, who gave a humorous account of the struggles and triumphs of '99. Then came the oration by William B. Richmond, a very interesting and thoughtful discussion of "What Can a College Do for a Man?" A humorous and unique prophecy was delivered by Miss Mildred Potter, predicting all kinds of experiences for the class, excepting marriage. Donald P. Hurlburt followed with the class poem, in which he likened the education of the college to a foothill in the great mountain of life and thought beyond. The exercises were closed by the singing by the class of the class song to the air, "Tenting on the Old Camp Ground." It was written by Miss Annette Anderson and is given in full below:

We gather today for a farewell song,
A song of happy days
That we shall all remember long,
Tho' treading sundered ways.
Oft in days to come will the memory turn
Back to the shady hill,
The gray old walls where the ivy climbs,
The river, cool and still—
Thinking again, thinking again
Of the days at dear old Midd.

The mariner leaving his native shore
And looking out to sea,
Hears Hope sing a song to the breakers' roar
Of fair isles he will see.

So we today as we leave the past
Seek to read the future's skies
With cheerful hope, yet a half-formed dread
Of the secret there that lies.—
Drifting away, drifting away
From the days at dear old Midd.

ALUMNI DAY.

The exercises of the day began at 10 a. m. with the preliminary meeting of the Associated Alumni in the chapel. The meeting was called to order by Prof. W. E. Howard, '71, and Charles A. Adams, '95, was elected President *pro tem*. The minutes of the last meeting were read by Dr. C. E. Prentiss, '64, Secretary *pro tem*, and accepted. A committee on nominations was appointed by the chairman.

The public meeting was held at the Congregational church at 11 o'clock with a good number of alumni and friends present.

After music by the orchestra and prayer by Rev. C. N. Thomas, '61, of Bristol, the orator of the day, Rev. James Ten Broeke, '84, of Toronto, Can., was introduced and gave an interesting address upon "The Elements of Strength Upon Which the Permanence of the American Republic Depends."

The purpose was, in view of these elements, to show the need of individual interest in the welfare of the republic. Reference was made to the charges against democracy as such and it was said that, although these charges were drawn from the small Greek republics of antiquity and the Etolian republics of the Middle Ages, they were directed against the American republic in spite of the difference of time and circumstance. Although there are evidences of the presence of these faults in the American republic, they are more than counteracted by the real elements of strength.

In order to make clear what these elements of strength are, it was shown by a brief sketch of the history of the theory of the state that the American republic was the result of a world-wide movement extending over many centuries, in consequence of which it has the permanence involved in the mission it has to fulfil.

It was also shown that the present is characterized by a desire to reorganize upon a new basis or to do something, no one seems to know exactly what, in order that there may be true democracy, whose significance is brotherhood, with some approach to equality of opportunity, possession and social position. Consequently the permanence and worth of this republic will depend upon the degree in which it succeeds in reaching a practical solution of the problems and difficulties of the present.

In order that the republic may not fail to reach such solution of present day problems, the people need a better understanding of what is required of a government that is to fulfil the proper function. These requirements are three: namely, a wise consideration of the needs of the people; a legislative provision for the satisfaction of those needs, and the enforcement of the law enacted.

In reply to the objection that these requirements cannot be met unless the government is in the hands of the wisest and best of the people, it was maintained that this was to return to Plato's philosophical governors and that the true course is to educate the popular mind so that the people will act wisely in view of their needs, which is the theory of democracy. The process of the growth of the public mind show that it is by means of the forward steps of the individual that the people must advance in both intelligence and character, in consequence of which the permanence of the republic depends upon what the people make of themselves. Thus the character of the people was shown to be the real basis of the republic, and the people in character must be not only intelligent but moral and religious. It was maintained that the outlook was bright, for there is an increasing degree of intelligence, morality and true religion despite appearances to the contrary.

The American college—and Middlebury college is an American college in the best sense—has been a fruitful source of intellectual, moral and religious character and is therefore an important factor in the security of the republic.

At the conclusion of the address the poem was read by its author, Edgar Russell Brown, '93, Newark, N. J.

Green are thy groves, dear college town,
Pride of the Champlain valley;
From far and near old friends are come,
Beneath their shade to rally.

As guests at Mecca's foot-worn shrine,
With fondness and with yearning,
To greet our Alma Mater dear
Our pilgrim thoughts are turning.

The orator hath won our heart;
Propitious skies bend o'er us;
Ye wait the poet's humbler part
And hope to join the chorus.

"*Poeta nascitur non fit*"—
Thus runs the classic story;
Which proves that poets ne'er were fit
For anything save glory.

And glory now has grown so cheap
In latter-day endeavor,
For Fame to scale Parnassus steep
Were idle altogether.

War, Wall street, golf and games of ball,
All lead to Glory's portal;
Some wretch doth shame old Adam's fall,
And straightway is immortal.

Inventors of the gramophone,
Or new Jamaica gingers,
Usurp, in talk and type, the throne,
While Pegasus halts and lingers.

No time for Pindar's sacred flame,
Or Sappho's queenly graces;
Not Homer's charioteer could name
One-half our watering places.

Trusts, strikes and heresies combine,
The poet's zeal to smother;
This side the grave we've only time
To jostle one another.

No time to linger mid the groves
Of Helicon, belated,
Or quaff sweet nectar to the Gods,
To Trojan nymphs mismated;

No Milton in our poets' train,
No Keats to sing so sweetly,
No Bobbie Burns, on Highland plain,
To woo the muse discreetly.

E'en poesy, dear friends, is dead,
And ne'er did muse flee faster
Than when pursues, with halting tread,
A simple poetaster.

Thus rhymes and poets disappear,
While Science mounts the higher,
And philosophic wells each year
Both deeper grow and dryer.

But then, dear friends, I'm glad to join
Your sweet and glad communion,
And from my heart and brain would coin
Words meet for this reunion.

Salvete! then; thrice welcome all;
Let's stay the swift-winged hours,
And decorate yon college hall
With choicest gifts and flowers,

And walk with memory as a friend,
All cares shut from our vision,
While smiles and tears together blend
In thoughts of days elysian,

When we, as students, dreamed our dreams,
Decrees of fate reversing,
And call to mind time-honored themes,
Old college days rehearsing.

But ne'er forget whene'er we meet,
Fond memories to recall,
With laurel and with songs to greet
The Mother of us all.

Our queenly Alma Mater's form appears,
Adorned with fruits of nine and ninety years.
In teaching men to prove both brave and broad,
Respect themselves, and reverence Truth and God.

Strong men for her made sacrifice and toil;
A broad foundation laid, and broke the soil,
Reared here on Freedom's rock, 'neath Freedom's sky
A living temple that shall never die,
Whose glorious banner reads, "For God and Truth,"
An inspiration to our country's youth.
All honor to them—heroes brave and strong
Who need no monument in bronze or song.

Yon cloud-capped mountain tops their watch did keep,
And stars by night shone from cerulean deep,
Through winter's bleak, through summer's lengthening days,
Our fathers toiling gave to God the praise.
No sky was cloudless, but in each dark storm
Hope's rainbow gleamed to show the coming morn.

O deathless days, when every field and sod
Its increase gave to Learning and to God;
When brave hearts worshipped at the Mother's shrine,
While hope effulgent gleamed and Truth looked down sublime.

But years have passed till in these later days
From all the land sound notes of love and praise
To our loved college, which by record gained,
By plans and hopes as yet but half attained,
Calls on her friends and sons the whole world o'er
To trim her lamps and love her more and more.

What have these years wrought for Columbia's lands?
They've bridged our untrod zones with iron bands;
Laid cables deep on Ocean's shifting sands,
Brought into life ten thousand useful arts,
Sunk mines, bored giant mountains, built strong marts,
For Commerce in earth's known and unknown parts.
Our spreading sails we see with joyous eyes
Catch the first breeze of each new enterprise;
Still Fortune smiles and Gain no hope denies.

When Science sends her fleets to find the poles,
When Charity builds foundling homes and schools,
When church spires on the frontier daily rise,
And men of every life make sacrifice
To bear the martyr cross to unknown lands,
To help the suffering and to loose their bands;
When Uncle Sam in his victorious sway
Some far-off island adds for each new day,
Shall Alma Mater with her well-earned fame,
Neglected, languish or remain the same?
Nay, God forbid! ten thousand tongues demand
Her watchword too shall ever be *Expand.*

Fratres alumni, students freshly turned
From college halls where Science's laws are learned,
Whose lips are rosy tinged with Plato's Greek,
Whose glossy locks match e'en Apollo's sleek,
Think not in truth my rustic muse ordains
To further vex your minds with plaintive strains
Of glories past and deeds of other days,
Nor for the future sound the note of praise.

New patrons, out of generous hearts and great,
Fresh halls to Learning here shall dedicate,
For wider reign of God's eternal Truth,
Sources of help and hope to struggling youth.

Beneath these elms, from country town and street,
Unnumbered youth this college home shall greet,
To delve in Science, Homer's lines to scan,
And bridge with fact the fancy's shifting span;
And some will come, with naught to help them save
The parting blessing and examples brave,
Who here shall learn Life's choicest gifts are stored
For him who fights and never yields his sword.

The world doth leave with mighty stride
The fleeting years behind us;
Science her gates flings open wide;
Banished almost is space and tide,
But our college home shall e'er abide,
And of the past remind us.

A song of nine and ninety years,
My fellow lads and lasses;
Dispatch all gloom, dispel all tears,
Renew your hopes, dismiss your fears,
Fling out youth's flag with hearty cheers,
And rearrange your classes.

A song of youth, for Time's a cheat—
We're boys and girls together;
We'll climb yon hill with nimble feet,
By Otter's banks our boats shall meet,
And all our friends we'll laughing greet,
As if youth stayed forever.

What changes 'neath the sky's blue dome,
What mountain peaks of glory,
Have storm and sunshine looked upon!
The years shall go as years have gone,
But here within our college home,
We'll sing the same old story.

A song, dear friends, come join in song,
A pledge to brothers given;
May Alma Mater pure and strong,
Reveal the right, repress the wrong,
Through loyal sons her life prolong,
While shine the stars of heaven.

Dear Alma Mater, tried and true,
There's strength in sweet communion;
May all your sons their vows renew,
Each wandering heart with love imbue,
That they return to join with you
In next year's great reunion.

For honorary members of the Associated Alumni the orator presented the names of F. E. Sears of Vergennes, and the poet that of Prof. Samuel Farrand of Newark, N. J., and they were elected by the association.

At the close of the Alumni exercises the annual meeting of the Vermont Beta of Phi Beta Kappa was held in the lecture-room of the church. The officers of the past year were re-elected. The following graduates were initiated: Miss M. A. Anderson, E. C. Bingham, Miss A. C. Crampton, Miss L. W. Southwick, G. W. Stone, Miss A. M. Sturges. Rev. James Ten Broeke, '84, also was initiated. Professor Wright made a report as the delegate to the Triennial Council at Saratoga. A committee, consisting of Professors Wright, Sanford, and Eaton, was chosen to make a report at the next meeting upon a revision of the constitution.

Immediately following came the Alumni Dinner and Social Reunion at the Addison. Charles A. Adams, '95, presided as toastmaster, and brief speeches were made by Prof. Brainerd Kellogg, '58, Rev. James Ten Broeke, '84, Charles M. Wilds, '75, Edgar R. Brown, '93, and Professor Eaton of the college.

From 3:30 to 5:30 the faculty received the alumni and friends at the residence of Professor Burt. In the receiving party with Mrs. Burt were Mrs. Brainerd, Mrs. Eaton, and Professor Sanford. Mrs. Wright and Mrs. Henckels presided over the tables which were set on the lawn, and a number of young ladies and gentlemen of the Freshman and Sophomore classes assisted. A large number of people attended the reception, and it proved a very pleasant feature of the week's festivities.

PRIZE SPEAKING.

At 8 P. M. the Congregational Church was packed to the doors with an audience eager to hear the Parker and Merrill contest. The program of the evening was as follows:

Parker Contest.

OVERTURE—"Don Pasquale," *Donizetti*

1. THE CHARIOT RACE, *Lew Wallace*
   JOHN R. DUFFIELD.
2. THE DANDY FIFTH, *Gassaway*
   JESSE C. FRENCH.
3. EXTRACTS FROM "QUO VADIS," *Sienkiewicz*
   CHARLES L. SEIPLE.
4. THE PROBLEM AHEAD, *McKinley*
   FAY A. SIMMONS.

FANTASIE—"Bohemian Girl," *Balfe*

Merrill Contest.

1. THE PURITAN MINISTER. *Anon*
   FRED J. BAILEY.
2. THE RESULT OF BENEFICENT CONQUEST, *L. W. Bacon*
   WALTER M. BARNARD.

3. THE MINUTE MAN OF THE REVOLUTION, *Curtis*
REID L. CARR.
4. THE SPIRIT OF CASTE, *Curtis*
DAVID F. CLARK.
CORNET SOLO—"Three Star," *Bagley*
5. JUSTIN S. MORRILL, *Anon*
JOHN E. PARKER.
6. FOR THE GREATER REPUBLIC, *Beveridge*
BERT L. STAFFORD.
7. LIBERTY AND THE CONSTITUTION, *Hoar*
HENRY C. TONG.
8. THE LITTLENESS OF EMINENT MEN, *DeShon*
GLENN W. WHITE.
SELECTION FROM "ARMORITA," *Czibulka*

AWARDING OF PRIZES.

The judges were Rev. James Ten Broeke, '84, Edward L. Brainerd, and George R. Wales, '87. The prizes were awarded as follows: First Parkerian, Fay A. Simmons; second Parkerian, Jesse C. French. First Merrill, Glenn W. White; second Merrill, Reid L. Carr; third Mèrrill, Frederick J. Bailey; fourth Merrill, John E. Parker.

COMMENCEMENT DAY.

The weather of the preceding days of the Commencement festivities had been magnificent, and it was an unpleasant circumstance that this day of all days should be singled out for the breaking of this record. But as far as the attendance on the exercises of the day were concerned, the damp weather had no dampening effect, and all the features of the different programs were characterized by as great interest and enthusiasm as would have been the case had the skies been brighter.

At 8:30 the chapel bell announced the annual meeting of the Associated Alumni. President George R. Wales, '87, presided. The committee on nominations reported the following officers, who were elected: President, John W. Stewart, '46; vice-presidents, E. J. Warner, '61, Robert A. Donaldson, '61, Aldace F. Walker, '62: G. R. Wales, '87; secretary, Thomas E. Boyce, '76. The election of poet and orator was referred to the centennial committee with power to act. This committee consists of John W. Stewart '46, E. H. Higley '68, Prof. W. E. Howard '71, Charles M. Wilds '75, W. H. Button '90, and C. A. Mead '91.

Professor Eaton read the report of the necrological committee. We give it in an abridged form, as a full account of these alumni has already appeared in these columns:

Class of '35—Dr. Theodore Gay. Born in Bridport, Vt., April 1, 1812; died at Malone, N. Y., Jan. 20, 1899.

Class of '39—Edwin Everts. Died July 15, 1898, at Virden, Ill.

Class of '43. Dr. Charles Cotesworth Pinckney Clark, born in Tinmouth in 1822; died at Oswego, N. Y., Jan. 11, 1899.

Class of '47—Rev. Asa Elmore Everest, born in Peru, Clinton county, N. Y.; died at Council Bluffs, Ia., April 20, 1899, aged 78 years.

Class of '47, non-grad.—George B. Hollister. Born in Plattsburg, N. Y., April 29, 1820. He received the degree of A. M. from Middlebury. Died at Cincinnati, O., Dec. 1, 1899.

Class of '53—William Wirt Walker. Born in Ferrisburg, Aug. 6, 1831; died at Burlington, Feb. 23, 1899.

Class of '60—William Sheldon Green. Died at Sheldon, Vt., March 23, 1899, aged 63 years.

Class of '65—John Gilbert McIntyre. Born in Massena, N. Y., Dec. 1, 1839; died at Long Beach, Lower California, March 13, 1899.

Class of '68, non-grad—Joel Linsley. Born in Middlebury; died at Coaticook, P. Q, June 15, 1899, aged about 50.

Class of '71—Eben Edward Smith. Born in Vermont; died at Hartford, Conn., Aug. 9, 1898.

Class of '76—Rev. Einion Cranogvab Evans. Born April 1, 1848, at Ffynonlas farm, in Cardiganshire, South Wales; died at Montreal, March 27, 1899.

Class of '89 - William Francis Alden. Born in Windsor, Conn., Nov. 26, 1866; died at Tilton, N. H., Oct. 29, 1898.

James M. Slade, Secretary of the Board of Trustees, announced a vacancy in the board through the death of John G. McIntyre, '65. The alumni will propose names to fill the vacancy and they will be acted upon by the board at the next meeting. Little other business was done and the meeting adjourned, and the members joined the procession then forming on the campus.

Promptly at 10:15 the commencement procession, arranged in order of classes and led by the Brandon Cornet Band, started from the campus and moved through the streets to the Congregational church, where the graduating exercises were held. Thaddeus M. Chapman, '66, acted as marshal of the day and was assisted by A. E. Batchelder, 1900, the junior

marshal. President Brainerd presided, the members of the faculty sitting upon his right, while upon his left were Hon. J. W. Stewart '46, Prof. Brainerd Kellogg '58, Judge E. B. Sherman '60, Rev. C. N. Thomas '61, and Charles M. Wilds '75, of the Board of Trustees. The exercises were opened with prayer by President Brainerd.

Program.

OVERTURE—1492, *Carl Pelueger*

SALUTATORY ADDRESSES,

ADALINE CHARLOTTE CRAMPTON, St. Albans.

ECONOMIC ORATION, The Problems of the Twentieth Century

EUGENE COOK BINGHAM, West Cornwall.

ORATION, The Spirit of Genius

FRANK WILLIAM CADY, Chicago, Ill.

ORATION, Retributive Justice

LOREN ROY HOWARD, Middlebury.

SELECTION—Lucia di Lammermoor, *Donizetti*

POEM, Browning's Conception of Life

DONALD PAUL HURLBURT, Bennington.

ESSAY, The Falling of Leaves

AUGUSTA MARIA KELLEY, Centreville, Mass.

ORATION, Ancient *versus* Modern Chivalry

HARRY FOSS LAKE, Suncook, N. H.

ESSAY, Mountains

MILDRED GRACE POTTER, Boston, Mass.

*ORATION, Radicalism

WILLIAM BELDEN RICHMOND, Valcour, N. Y.

ESSAY, The Higher Harmonies

SARAH SCOLES, Leverett, Mass.

TROMBONE SOLO—Air Varie, *Hartmann*

*ORATION, Our National Safeguards

CLAYTON ORVILLE SMITH, Willsboro Point, N. Y.

*PHILOSOPHICAL ESSAY, Mystery, The Value of It

LUCY WALKER SOUTHWICK, Worcester, Mass.

SOCIOLOGICAL ORATION, Beings That Soar

GEORGE WILLIAM STONE, Vergennes.

LITERARY ESSAY, Survival in Literature

ANNIS MILLER STURGES, Centreville, Mass.

*ORATION, The Power of the Unknown

ROBERT LEROY THOMPSON, West Hebron, N. Y.

*ORATION, Science or Letters?

RUFUS WAINWRIGHT, JR., Middlebury.

ORATION, The Broadening Influence of the Law

ERNEST JAMES WATERMAN, Brattleboro.

ESSAY, with Valedictory Addresses, The Crown of Culture

MARY ANNETTE ANDERSON, Shoreham.

POTPOURRI—La American, *Botteger*

CONFERRING OF DEGREES AND AWARDING OF HONORS.

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* Excused from speaking.

Degrees in course were conferred as follows: B. S. upon Miss Anderson, Miss Crampton, L. R. Howard, C. O. Smith, R. Wainwright. and A. B. upon E. C. Bingham, F. W. Cady, D. P. Hurlburt, Miss Kelley, H. F. Lake, Miss Potter, W. B. Richmond, Miss Scoles, Miss Southwick, G. W. Stone, Miss Sturges, R. L. Thompson and E. J. Waterman. The degree of Master of Arts was conferred on Alexander McDonald, '92, and Mary G. Higley, '98.

Honors in English were awarded to Frank W. Cady, '99; Highest Honors in English, to William B. Richmond, '99; Highest Honors in Chemistry, to Eugene C. Bingham, '99; Highest Honors in Botany, to Clayton O. Smith, '99.

At 2 o'clock the Alumni gathered at The Addison for the Corporation dinner. President Brainerd presided, and introduced the post-prandial exercises by a few words in strong defense of the small college. He was followed by Judge E. B. Sherman, '60, who spoke for the Corporation. In the course of his remarks Judge Sherman read a resolution passed at the meeting of the Board of Trustees, thanking Professor Sanford for his efforts in the recent Roman Drama. and as a proof of their appreciation presented him with a check for $100. Professor Sanford feelingly responded. Other speakers were Harry F. Lake of the graduating class, Rev. M. E. Cady, '69, and Professor Howard. At the close of the speeches Hon, John W. Stewart, '46, asked to hear from the valedictorian, and Miss Anderson responded in a few well chosen words. This is a remarkable innovation, inasmuch as it is the first time a lady has spoken at an Alumni or Corporation dinner of Middlebury college.

The Commencement Concert was given at the Congregational Church at 8:30 P. M. For the vocal work, a quartet consisting of Miss Mabelle L. Bond of Middlebury and Miss Sarah K. Peck, Frank V. Pollock and George H. C. Ensworth of New York had been engaged, and Beedle's Orchestra of Keene, N. H., rendered the instrumental part. The first portion of the program consisted of miscellaneous numbers by the orchestra and quartet. Then followed the song cycle, "In a Persian Garden," the words of which are from the Rubaiyat of Omar Khayyam, and the music by Liza Lehmann. It consists of quartets, duets and solos, and was artistically rendered.

From 8 to 11 the President's reception was given at his residence on Seminary street. A large number attended. The Commencement Ball followed at the Town Hall, music being furnished by the orchestra of the concert. Its close in the wee sma' hours con-

cluded the last act in the drama of the '99 Commencement.

The list of out of town alumni present during the various exercises of Commencement week is given below, and is as complete as possible in consideration of the fact that many alumni fail to register.

Class of '44—Orlando Wooster, Rutland.
Class of '53—W. N. Bacon, Bridport.
Class of '57—E. G. Hunt, New Haven.
Class of '58—Brainerd Kellogg, Brooklyn, N. Y.
Class of '60—E. B. Sherman, Chicago, Ill.
Class of '61—C. N. Thomas, Bristol; S. B. Pettengill, Grafton.
Class of '62—D. K. Simonds, Manchester.
Class of '69—Martin E. Cady, Chicago, Ill.
Class of '73—Webster Ingersoll, Redford, N. Y.
Class of '74—E. D. Ellis, Poultney.
Class of '80—Frank A. Parker, Whiting.
Class of '84—R. J. Barton, Salisbury; Glenn E. Lathrop, Sibley, Ia.; James Ten Broeke, Toronto, Canada.
Class of '86—Albert W. Varney, Mankato, Minn.
Class of '87—George R. Wales, Washington, D. C.
Class of '89—Prentiss C. Hoyt, West Addison; C. K. P. Cogswell, Washington, D. C.
Class of '90—H. E. Owen, Port Henry, N. Y.
Class of '93—Edgar R. Brown, Newark, N. J.; G. E. Cady, Benson; George L. Hasseltine, Bristol; B. C. Miner, New Haven.
Class of '95—B. E. Marshall, New York; Charles A. Adams, Knoxville, Ill.; Charles L. Leonard, Cambridge, N. Y.; Richard O. Wooster, Milwaukee, Wis.; George C. Douglass, Worcester, Mass.; E. L. Cushman, New York.
Class of '96—Carl M. Merrill, Glens Falls, N. Y.; E. M. Roscoe, New Haven; Lena M. Roseman, Bristol; Charles C. Munroe, Chicago, Ill.; John P. Halnon, Cornwall.
Class of '97—A. C. Parkhurst, Worcester, Mass.; J. A. Cadwell, Proctor; Leroy C. Russell, Buffalo, N. Y.; Ellen C. Gordon, Amesbury, Mass., F. Mabelle Holden, Worcester, Mass.; Flora C. Rockwood, East Middlebury.
Class of '98—James A. Lobban, Milton, Mass.; W. B. Botsford, Vergennes; Robert L. Rice, Niagara Falls, N. Y.; W. B. Dunton, Rutland; H. A. Hinman, Ashtabula, O.; H. E. Sessions, East Middlebury; Fanny M. Sutton, Shelburne.
F. W. Noble, ex-'99, was also present.

AMONG THE SOCIETIES.

The various fraternities held their Commencement rides on the Saturday preceding Commencement as usual. The day was magnificent and all report very enjoyable trips.

The members of the Chi Psi fraternity, with ladies, drove to Ticonderoga, crossing Lake Champlain by ferry at Larrabee's Point. Dinner was furnished at Ticonderoga by Landlord Bissell, after which the party took a tally-ho for the nearest point on Lake George, where the new steamer "Bertha" was in waiting. The afternoon was then spent in a pleasant ride through a good part of the lake. The party returned to Ticonderoga for supper, and after a short stop at the fort, returned by carriage to Middlebury. The following ladies were in the party: Miss Weld, the Misses Taft, Miss Mann, Miss Deuel, Miss Merrill, Miss Cushman, Miss Kimball and Mrs. Carlson from the college and town; and Miss Bushey of Rutland, Miss Field and Miss Fanny Field of Brandon, and Miss MacKinnon of Menasha, Wis.

The Delta Kappa Epsilon fraternity went by team to Vergennes, where the "Alexander" had been chartered. Thence they proceeded to Westport, arriving at noon. After dinner at the Westport Inn the party went on board once more for a cruise down the lake to Fort Frederic. After visiting the historic ruins, the party sailed to Vergennes, taking supper on board the boat. The return to Middlebury was made by team. The ladies present were Miss Brainerd, Miss J. J. Brainerd, Miss Brewster, Miss Chapman, Miss Child, Miss Cushman, Miss Mellen, Miss Potter, Miss L. Potter, Miss Thomas, Miss Wainwright.

The Delta Upsilon party went by carriage to Vergennes; here they embarked on the "Marquita" and steamed down the Otter to Lake Champlain. After a short cruise the boat touched at Westport, where dinner was served. The party then reembarked for a thirty-mile cruise about the southern part of the lake, returning to Vergennes for supper at the Prospect. Here a pleasant evening was spent, and a carriage drive to Middlebury concluded the pleasures of the day. The following ladies were in the party: Miss Sutton '98, Miss Way, Miss Alice Smith, Miss Hadley, Miss Wright, Miss Barker, Miss Dean, Miss Fannie Smith, Miss Baker, Miss Walker, Miss Curtis, Miss Brooks and Miss Williams; Miss Sheldon, Syracuse University, 1901; Miss Crampton, Wellesley, 1900; Miss Hortense Drake of Cornwall, Miss Noble of Rutland, Miss Elmer of Addison and Mrs. Houghton of Putney.

The fraternity reunions of Chi Psi, Delta Kappa Epsilon and Delta Upsilon were held at their respective rooms Tuesday evening after prize speaking. Alpha Chi entertained her alumnæ Wednesday afternoon, and Pi Beta Phi at the usual time Tuesday evening.

NOTES AND PERSONALS.

A recent number of the *Evangel* contains a story by Rev. E. J. Klock, '88, together with a portrait of the author.

The June issue, if we remember right, is the largest UNDERGRADUATE ever issued. We shall have more like it though.

A larger number than usual of the students, especially of the young ladies, are to work in hotels during the summer.

C. L. Leonard, '95, was the trainer of the speakers for the Parker and Merrill contests as well as for the Commencement day program.

The marble mill which is being erected near the station is nearly ready for business. It will be quite a welcome addition to the industry of the place.

Owing to the great cost of the Roman Drama the appropriations for the Latin department were exhausted and no Freshman prizes were given this year.

A few days previous to the senior examinations Professor Howard took his elective class in sociology to Vergennes to inspect the Vermont Industrial school.

The interest manifested in our Commencement is shown by the fact that the New York *World* and the Boston *Post* contained a picture and a short account of Miss Anderson, '99, in their issues succeeding Commencement day.

As we go to press the newspapers announce the death at Tufts College of Dr. Thomas J. Sawyer of the class of '29. Dr. Sawyer was born in 1804 and was the oldest graduate of the college. The *Laurea* has a comprehensive article upon his life and this will be supplemented by an extended account in the next UNDERGRADUATE.

Middlebury College is well represented in the reorganization of the Central Vermont Railway. On the board of directors are Hon. John W. Stewart, '46, Aldace F. Walker, '62, and Charles M. Wilds, '75. Mr. Wilds has been an attorney for the company for some time and is now placed at the head of the legal department. Mr. Stewart has also been elected a director of the Rutland Railroad and F. H. Button, '90, is an attorney for the same corporation.

After delay unexplained and seemingly unexplainable, the new library building is at last begun. The ground was staked out the day after Commencement and the work is now being rapidly pushed forward. A perusal of the plans will show that the building both in its exterior and in its interior arrangements for practical library use, will be equal to that of any college in the country. An account of the library has been given in the *Laurea*, and a complete description with cut of the building will appear in a later issue of the UNDERGRADUATE.

LIBRARY REPORT.

1899.

During the year ending March 31, 1899, there have been added to the library, exclusive of pamphlets, 451 volumes; of these, 226 volumes were acquired by purchase, 103 by donation from the U. S. Government, 10 from the State of Vermont, 6 from the State of New York, 41 from alumni, and 65 from other individuals and corporations. The total number of volumes in the library, exclusive of pamphlets, is 23,203. The number of volumes loaned during the year has been 4854.

Among those donating books and pamphlets to the library may be named Rev. J. E. Rankin, D. D., class of 1848; George E. Plumbe, class of 1861; Charles S. Murkland, Ph. D., class of 1881; C. Ford Langworthy, Ph. D., class of 1887; Rev. Vernon C. Harrington, class of 1891; President Ezra Brainerd; the late Hon. J. S. Morrill; Hon. Redfield Proctor; Prof. James E. Goodrich of the University of Vermont; Mrs. Fanny Garrison Villard; Miss Susan E. Parker; Miss Ada B. Callender; Rev. Arthur B. Potter; Mrs. C. F. Palmer; William S. and A. B. Heywood; Chicago, Cornell, Columbia, Harvard, and Norwich Universities; Bowdoin College; Drew Theological Seminary; the University Clubs of Buffalo and New York city; Union Club of New York city; Young Men's Business Club of Cincinnati; Bennington Battle Monument and Historical Association; Smithsonian Institution; Volta Bureau of Washington, D. C.; Text-book Association of Philadelphia.

It is to be regretted that notices of the publication of books, pamphlets and magazine articles by alumni and former students are often seen of which no copy ever reaches the library. A very full collection of these should assuredly be upon the shelves before the centennial anniversary of 1900.

During the past year, as on former occasions, the library has been the recipient of unstinted favors on the part of the Harvard College Library in the way of loans of rare and valuable books for use in college class work. Mr. Thomas J. Kiernan, Superintendent of Circulation, has always responded courteously and promptly to our requests for such loans.

MIDDLEBURY COLLEGE,
June 26, 1899.

MIDDLEBURY COLLEGE,

FOUNDED IN 1800.

THE COLLEGE is finely located in the midst of a beautiful park in the village of Middlebury, Vermont. The locality is healthful, and the College offers the advantage of thorough instruction at a moderate cost.

REQUIREMENTS FOR ADMISSION.

CLASSICAL COURSE.

LATIN.—Grammar, including Prosody; Cæsar, four books of the Gallic War; Cicero, six orations; Virgil, six books of the Æneid; Collar's Latin Composition, Part I or III; History of Rome, Creighton's Primer.

GREEK.—Grammar; Xenophon's Anabasis, four books; Homer's Iliad, three books; Woodruff's Greek Prose Composition; History of Greece to the death of Alexander.

MATHEMATICS.—Arithmetic, including the Metric system; Algebra, through Quadratic Equations; Wentworth's Geometry, four books.

Real equivalents will be accepted in place of any of the authors named above.

ENGLISH.—The reading recommended by the Commission of Colleges in New England on Admission Examinations.

LATIN-SCIENTIFIC COURSE.

Same as for the Classical course, with the exception of the Greek, in place of which is required a knowledge of English History such as may be secured by thorough study of a work like Montgomery's; American History based on such a work as Johnston's; and Richardson's Primer of American Literature; also French or German as follows: French 1. Ability to translate simple prose at sight. For this purpose, at least 150 pages of text should be read. French 2. Proficiency in the elements of grammar. German 1. Ability to translate simple prose at sight. For this purpose, at least 100 pages of text should be read. German 2. Proficiency in the elements of grammar.

For more definite statements see college catalogue.

Students from such fitting schools as have thorough courses fully meeting the above requirements will be admitted without examination, on the certificate of their respective principals that they have completed the courses and mastered all that is required for admission. Blank certificates for either course will be forwarded on application.

The College offers to young women the educational privileges of the Institution.

GENERAL INFORMATION.

The courses of instruction are of two kinds, required and elective, but each student is required to have at least fifteen hours of recitation a week. All the studies of Freshman and Sophomore years are prescribed. In the Junior and Senior years, nine and six hours respectively a week are prescribed, the studies for the remaining hours being selected by the student from the elective courses offered. These are numerous, and varied from year to year.

The College Library contains about 23,000 volumes. It is open to students every day except Sunday; all books are accessible to them, and complete catalogues indicate the location of each volume.

The departments of Physics and Natural Sciences are well furnished with apparatus and laboratories, while the Cabinet and Museum furnish abundant specimens for illustration.

The principal expenses for the year, except for clothing and text-books, amount to about $200.

The income of various scholarships, a part of them under the control of individual proprietors and a part furnished by the State, is available to students of good scholarship and correct deportment. The income is applied toward the payment of term bills, including tuition. The liberal aid thus furnished reduces the college bills so materially that no student of energy need be deterred by financial considerations from entering the College. Requests for scholarships may be addressed to the President.

CALENDAR.

1899. Jan. 5.—Winter Term begins, Thursday.
Mar. 28.—Junior Exhibition, Tuesday evening.
March 28.—Winter term ends, Tuesday.
Spring vacation of one week.
April 6.—Spring Term begins, Thursday.
June 25.—Baccalaureate Sermon and Anniversary of the Y. M. C. A., Sunday.
June 27.—Anniversary of the Associated Alumni, Tuesday.
June 28.—Commencement, Wednesday.
June 29.—Examination of Candidates for Admission, Thursday.
Summer vacation of twelve weeks.
Sept. 21.—Fall Term begins, Thursday.
Dec 22.—Fall term ends—Friday.

For Catalogues and further information, apply to the President,

EZRA BRAINERD, LL.D.

MIDDLEBURY COLLEGE